

PROCEEDINGS

OF THE

EIGHTH ANNUAL MEETING

OF THE

BAPTIST STATE CONVENTION

OF

NORTH CAROLINA,

HELD AT

GRASSY CREEK, M. H. GRANVILLE COUNTY, N. C.

November 1-4, 1839:

RALEIGH,

PRINTED AT THE RECORDER OFFICE.

1840.

Prof. Wm. B. ...
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MINUTES, & c.

Friday, Nov. 1st.

Brother James McDaniel, who had been appointed to preach the Introductory discourse having declined, brother John Armstrong, lately returned from Europe, in compliance with the request of sundry brethren, performed that service.

In the absence of the President, Gen. A. Dockery, brother T. Meredith, first Vice President, took the chair and called the meeting to order,

Brother John Armstrong prayed:

Brethren R. T. Sanders, J. B. White, and D. S. Williams were appointed the committee on Finance.

Brethren T. King, D. S. Williams, and T. B. Barnett were appointed a committee to supply the stand with preachers during the meeting.

Persons having appointments as delegates were requested to present their certificates, contributions, &c., when the following names were enrolled :—

Wake Forest church, S. Wait, J. B. White, J. Murry.

Wake Liberty church, David Justice.

Raleigh church, T. Meredith, A. J. Battle.

Wake Union church, Foster Fort.

Holly Spring church, Willie Pope.

Mt. Moriah church, Louis Du Pre.

Raleigh Association, Wm. Jones.

Friendship church, A. S. Wynn.

May's Chapel Female Missionary Society, B. Burns, A. Graves, J.

J. Gilmore, J. W. Hackney.

Muddy Spring church, W. Bowen.

Sandy Creek Ass'n, M. D. Freeman, J. H. Brooks, W. Durham.

Goshen Association, Wm. J. Finley.

Cape Fear Association, Jas. McDaniel, H. Woodward, S. Mims, H.

Linnon, Jno. McDaniel.

Fayetteville Female Missionary Society, Wm. Potter, A. Jessop, J. B.

Marsh, B. McDaniel.

Friendship church, D. S. Williams.

Newbern church, J. J. Finch, J. C. Stevenson, J. Riggs,

Goose Creek church, Z. Slade.

Smithfield church, John Armstrong.

Johnson Liberty church, R. T. Sanders.

Island Creek church, J. M. Norwood.
 Grassy Creek church, J. Stovall.
 Flat River Asso'n, W. H. Jordan, T. B. Barnett.
 Hester's church, James Hobgood, G. Boswell.
 Concord church, E. Hester.
 Corinth church, L. Montague.
 Brassfield's church, S. H. Kenedy, J. B. Allen.
 Louisburg church, P. P. Williams.
 Flat Rock, I. Winston.
 Beulah Asso'n, T. King.
 Bethel church, E. L. Pugh, J. Lewis, T. Halliburton.
 Olive Branch church, R. D. Bumpass.
 Meherring church, G. M. Thompson, D. Harrell.
 Antioch church, T. M. Durham.
 Chapel Hill, R. McNabb.
 Cane Creek church, W. Crawford, C. Bishop.
 Sandy Field church, R. Andrews.
 Bethel church, Chas. W. Skinner.
 Flat Rock church, W. P. Adams.

After the enrolment of the names of delegates, the Convention proceeded to the election of officers for the ensuing year, when the following persons were chosen :

PRESIDENT,	ALFRED DOCKERY.
1. VICE PRES'T,	T. MEREDITH.
2. VICE PRES'T,	C. W. SKINNER.
3. VICE PRES'T,	SAML. WAIT.
COR. SECRETARY,	W. H. JORDAN.
REC. SECRETARY,	JAS. McDANIEL.
TREASURER,	A. J. BATTLE.

On invitation from the chair, brethren P. P. Smith, T. G. Mason, and F. Burnly were presented and took seats as messengers from the Gen. Association of Virginia : also G. S. Smith, and others, as visiting brethren.

The Convention then proceeded to the appointment of the following committees :

On Home Missions—S. Wait, Jas. McDaniel, and G. M. Thompson:

On Foreign Missions—Armstrong, Freeman and Williams.

On Periodicals—Smith, Mason, Montague.

On Board of Managers—W. Potter, E. Hester, E. L. Pugh.

On the Agency—Barnett, Winston, Hackney.

The above committees, with the exception of that on Home Mis-

sions, and that on the Agency, were instructed to make report to the next session of this body.

Adjourned till 9 o'clock to-morrow morning—prayer by J.J. Finch.

Saturday Morning, 2nd Nov.

The Convention met pursuant to adjournment. Brother M. D. Freeman prayed.

On motion, the Bye-laws of the Convention were read, after which it was

Resolved, That the 9th art. of the aforesaid Bye-laws be so amended as to read—"no motion shall be received, but to adjourn, to postpone indefinitely, to lay on the table, to commit, or to amend."

Resolved further, That the 4th art. of the said Bye-laws be so amended as to read—"The President shall be chosen by ballot, but not necessarily from among the members present.

On motion, J. J. Finch was appointed to preach the Introductory sermon next year; and Josiah Crudup, to deliver the sermon on behalf of the Convention on Sunday.

The committee on Home Missions reported—the report accepted and ordered to be printed. The same committee were instructed to nominate missionaries and designate their respective fields of labor.

On motion, *Resolved*, That a committee be appointed to draft resolutions, to be laid before the Convention for discussion, involving points of special interest and importance; brethren White, Armstrong, and Finch that committee.

Resolved, That the Treasurer be instructed to make the following payments so soon as there shall be funds in hand sufficient for that purpose :

To br. R. McNabb, Missionary,	\$201 00
To br. R. Jacks, "	231 00
To br. G. Doughlass, "	30 00
To br. Meredith, for Minutes.	94 00
To br. Wait, Agent,	225 00

Brethren Bumpas and Barnett were appointed a committee to audit the Treasurer's account.

Resolved, That so much of the report of the committee on Home Missions, as recommends the appointment of *five* missionaries for the ensuing year, be amended so as to recommend the appointment of *ten*.

The report of the Agent was called for, read, and ordered to be printed.

On motion, *Resolved*, That all funds transmitted to this body, with-

out a special designation of object, be applied to the support of Home Missions.

On application made for that purpose, *Resolved*, That the Convention give place to the N. C. Baptist Bible Society, on Monday afternoon.

Adjourned till Monday morning 9 o'clock: prayer by brother Battle.

Sunday, 3rd Nov.

The stand was occupied at eleven o'clock by C. F. Burnly from Va.: next in order, by J. J. Finch; who preached a sermon in behalf of the Convention: and after this, by J. Armstrong, who concluded the services of the day. The weather was unfavorable, and the congregation consequently was not large. The people however were highly respectful and attentive, and a divine blessing, it is hoped, will follow.

Monday 4th Nov.

The Convention assembled according to adjournment: prayer by brother James McDaniel.

On motion, *Resolved*, That the Treasurer be instructed to pay to Geo. M. Thompson, as soon as convenient, the sum of \$40; this being a balance due for missionary service rendered the Convention in the year 1837.

On motion, *Resolved*, That the Address published with the proceedings of 1830, at the time of the origination of this body, be published with the Minutes of the present meeting.

The Committee on the Agency reported—the report accepted, and ordered to be printed.

The Committee on Home Missions reported the following brethren, nominated as missionaries for the ensuing year:—R. Jacks, Jesse Adams, Robt. McNabb, Louis Du Pre, Wm. Jones, Tho. King, A. Roby, and Warren Brooks.

The Committee appointed to draft resolutions, &c. reported—the report accepted and the committee discharged.

Resolved, That in future, the sessions of this body shall be held, commencing on Friday before the first Lord's day in October, in each year.

On motion, *Resolved*, That the Recording Secretary be instructed to obtain a copy of each year's proceedings of this body, have them bound in a volume, and cause them to be present at each annual meeting, for the convenience of reference, &c.

The Committee on nominations reported the following persons,

nominated as members of the Board of Managers for the ensuing year, who were accordingly elected:—Geo. Purify, James Carrell, J. L. Boykin, E. Hester, J. Dennis, Wm. B. Adams, Jno. Purify, R. T. Sanders, Wm. J. Finley, D. Thomson, J. H. Frost, R. Bumpas, T. B. Barnett, S. J. Wheeler, J. S. Mims, S. Pleasant, J. McDaniel, J. Fooshee, Wm. Crenshaw, Sen., J. Burns, D. S. Williams, M. D. Freeman, Geo. Fennell, Solomon Terrell, D. Justice, E. S. Jordan, G. M. Thompson.

Resolved, That a Committee consisting of T. Meredith, S. Wait, and A. J. Battle, be appointed to address a Circular to the Ministers of our denomination in this State, laying before them the importance of decided and efficient action in behalf of the Convention, and requesting them to present its claims to their congregations, and take up collections in favor of its funds, at least once in each year.

The Treasurer's report was read, received, and ordered to be printed.

The following committees were appointed with instructions to report next year:

On Temperance—McNabb, Bumpas, Stovall.

On Sunday Schools—Freeman, Harrell and Jones.

On Tracts—Finley, Justice, Skinner.

On the State of Religion—White, Murray, Wynn.

Resolved, That the next meeting of this body shall be held at Johnson Liberty M. H., Johnson County, 13 miles east of Raleigh, with the understood condition that it is to be continued three years successively in the same place.

Messengers to corresponding religious bodies were appointed as follow:—

To the Gen. Association of Va. R. McNab, J. J. Finch, N. S. Palmer, A. J. Battle, J. Armstrong, C. Graves.

To the S. C. Convention, J. Armstrong, T. Meredith, J. McDaniel, D. S. Williams.

On motion, *Resolved*, That 1500 copies of the proceedings be printed and distributed as heretofore.

On motion *Resolved*, That the thanks of this Convention be presented to the inhabitants of this vicinity, and especially to the committee of arrangements, Messrs. Venable, Speed, Clack, Downey, Barnett, Overby, Stovall, and Hester, for the kind and hospitable manner in which its members and visitors have been entertained.

Resolved, That T. Meredith, S. Wait, and A. J. Battle be a committee, to designate for the missionaries their fields of labor, give instructions, fill vacancies &c. &c.

Resolved, That all friends of the Conveation be requested to interest themselves more efficiently in extending the circulation of the Recorder and Watchman.

Resolved, That the future sessions of this Convention be closed with a valedictory sermon by some brother appointed the preceding year.

Resolved, That, in the estimation of this Convention, the American and Foreign Bible Society is a most important Institution—one that the interests of truth demanded, and one in which those interests are materially promoted.

Resolved, furthermore, That we hail its success thus far, with grateful and joyful hearts, and that we commend it further to the liberal patronage of all who would have the kingdoms of this world speedily become the kingdoms of our Lord and of his Christ.

Adjourned to the above named time and place.

Address and prayer by the chairman.

REPORT ON THE AGENCY.

Your committee to whom was referred the subject of the Agency, beg leave to report, that they have had this matter under consideration, and while some of our brethren are of the opinion that such an officer may be dispensed with, we are convinced from past experience that our prosperity greatly depends upon an efficient agency. Our churches have not yet reached that point of mutual effort, or systematic action which can render an agent needless. We therefore think it will be wise policy to continue an agent as long as there are doubts that an abandonment will be adverse to our interest. We have yet much to do, many prejudices to remove, and difficulties to overcome. Though several years have been spent in this great work, it is yet far from being accomplished; and until that consummation of our toil can be realized, we must not relax our efforts or tarry by the way. The prosperity of the Convention is something in which we all should feel a deep interest; for our sons and daughters are scattered far and wide over the missionary field, and every consideration which requires us to care for our own flesh and blood, and to seek the moral welfare of our own children, calls upon our churches to send the gospel throughout the extensive region whither our people have emigrated.

Every christian has an interest in this cause; it cannot be a matter of indifference to any friend of Christ, whether the multitudes of the great heathen nations rise to heaven or sink to hell; whether the

Savior who died for him be received and honored or rejected and despised, throughout the thousands of towns and hamlets of this land. Our cause is also the cause of the Patriot. All who wish to see this a law-respecting people—who wish to see the public good preferred to individual and party interest—who value the purity of elections and the trustworthiness of public functionaries—who wish to prevent freedom from degenerating into licentiousness and anarchy—all these should value and promote the preaching of that gospel which forbids violence and wrong and inculcates order and peace, and forms and cherishes that conscience without which all the sanctions of human laws are inefficient. If our political union is to be preserved, evangelical piety must wave her olive branch over the land, and distil her pacific influence into the hearts of its inhabitants. Therefore every christian and every Patriot should feel deeply interested in this cause, and leave nothing undone which is calculated to give additional speed to its progress.

Your committee would say again that much and verymuch depends on an efficient agency. Employ a suitable agent, one who has enough of the spirit of his Savior to encounter all the difficulties and insults which he may meet with, and send him into such parts of the State as the agents and missionaries have not been in the habit of visiting. We would farther suggest the propriety of the agent's visiting the houses, and spending a day or two with such brethren as he may think he can convince, or even soften their prejudices. We think much good might be accomplished in this way.

All of which is respectfully submitted.

T. B. BARNETT, *Ch.*

REPORT ON HOME MISSIONS.

The Committee to whom was referred the subject of Home Missions ask leave to report,

That they have had the subject before them, and given it that attention which its importance demands. They are satisfied that this portion of the business of the Convention has special claims. The success of each of the other objects depends, in a great measure, upon the degree of attention paid to this. It is now, a pretty well established fact, that, comparatively little will be done in aid of any of the objects of the Convention, in such sections of the State, as are not visited by a missionary.

And yet your committee, have found it difficult to devise a plan by which all parts of the State shall have an equal amount of preaching.

If preachers could be found, who would be willing to accept an appointment to missionary labor, sufficient in number to spread over the whole of our State, still it is thought it would be a dangerous experiment to attempt to employ them all.

Should that be attempted our churches would be apt to take alarm at the amount of expense unavoidably incurred.

There are, however, not a few of our brethren, and those too whose opinions are entitled to great respect, who are fully confident that an increase of the number of our missionaries would be attended with a proportionate increase of the extent of our means; and consequently, that nothing would be risked by the measure they advocate.

Under all the views of the case the committee have been able to take, they would respectfully recommend the appointment of five missionaries:—one to labor wholly within the bounds of the Chowan Association, one half of his time to be spent on each side of the Chowan River; one to travel within the bounds of the Neuse and Tar River Association; another to supply the churches composing the Goshen and Cape Fear Association; and the other two to occupy the remaining part of the State.

The plan now proposed supposes Raleigh to be about the centre of the State, allots two preachers to each half, and divides the time of the third one about equally between the two divisions.

These views, the committee will add, are suggested with much diffidence. But, as some difficulties of some sort seemed to attend every plan that presented itself, the committee have thought it their duty to bring forward the one now named, as in their judgment, liable to the fewest objections.

The committee in closing would also add, that, in their opinion, a missionary without a family ought to receive seventy-five cents per day for his services.

All which is respectfully submitted,

S. WAIT, CH'N.

PROCEEDINGS OF THE BOARD.

The Board of Managers met on Monday night,—prayer by bro. Woodward.

Members present—T. Meredith, S. Wait, J. McDaniel, D. S. Williams, S. Mimms, and A. J. Battle.

On motion, Bro. Woodward was requested to present his papers and himself for examination, with a view to his being received as a beneficiary of the Convention.

This being done, and his credentials having been found satisfactory, he was examined on his christian experience, his call to the ministry, and

his views of gospel doctrine, and having given satisfaction, it was, on motion, *Resolved*, That he be received as a beneficiary, for six months from the first of January next, and that he be sent to school, at Wake Forest College, the first session of 1840.

On motion, *Resolved*, That bro. Woodward be put on a course of English studies, with a view to his immediate usefulness in the ministry.

On motion, *Resolved*, That the Board disapprove of the conduct of E. H. Johnson, who left his studies and the patronage of the Convention, without permission or consultation.

On motion, *Resolved*, That we adjourn to meet at Wake Forest College, on Wednesday of the commencement exercises, in June next. Prayer by bro. Wait.

R. McNabb's report for the last month previous to the meeting of the N. C. Baptist State Convention.

Dear Brethren,

During the last month I travelled through Rockingham, Caswell, and Person counties. In this section of our State the people generally are anxious to hear the gospel. Were our Convention to send one or two missionaries among them, they would be the means of doing a great deal of good. Since I made my last report I preached 42 sermons, travelled 31 days, baptized 2 persons, and rode more than 200 miles. I have, during the past year, travelled through a section of our State where the friends intended all along to send their contributions up to our meeting by their delegates, and consequently I have only collected in all \$21 75.

It is vain for us to conclude that our Convention will prosper unless the number of missionaries are increased. This is the only way in which we can succeed in putting down opposition.

In all places where the labours of our missionaries have been blessed, former prejudices have entirely ceased. I would (though I do not design travelling as a missionary for the Convention any longer myself) recommend the Convention to employ at least five times as many missionaries, as there are at present in the field. Much depends also on circulating our religious paper more plentifully over our State.

During the whole time I was engaged in the service of the Convention the present year, I travelled 201 days, preached 218 sermons, rode more than 1400 miles, baptized 59 persons, and collected \$21 75.

R. McNABB.

REPORT ON CONTRIBUTIONS.

Counties.	SOCIETIES,	Home Mission.	Foreign Mission.	Educa- tion.	Total.
Wake,	Wake Forest Church,	6 00	10 65	15 55	32 20
	Liberty, "	7 75	2 50		10 25
	Raleigh "	11 00	9 00		20 00
	Wake Union "	5 00	12 00	5 00	22 00
	Holly Spring "	50	9 50		10 00
	Mount Moriah "	16 50	4 50		21 00
	Friendship "	12 50			12 50
	Raleigh Association,	10 88			10 88
	Jesse Penny,	50			50
	Jesse Jones,	50			50
Chatham,	Sandy Creek Association,				
	Sabbath Collection,	4 00	4 00	4 00	12 00
	Reaves' Chapel,	3 34	3 33	3 33	10 00
	Wm. H. Merritt,	10 00			10 00
	John Dowd,	3 00			3 00
	John Emberson,	1 00			1 00
	David Patterson,	34	33	33	1 00
	Solomon Ellis,	75			75
	R. C. Poe,	25	25		50
	W. P. Straughn,	25	25		50
	Jesse Stafford,	25			25
	R. Dowd,	2 50	2 65		5 15
	J. Dowd,	25			25
	Alex. Dowd,	1 00			1 00
	Mary Dowd,			25	25
	Rebecca Dowd,	25			25
	Willis Coggin,	50			50
	Saml. Coggin,	25			25
	Malcom Sinclair,	10 00			10 00
	Mrs. McIntire,	50			50
	J. J. Palmer,	50			50
	Thomas May,	25			25
	Orm A. Tyser,	50			50
	May's Chapel Female Society,	10 00	10 00	10 00	30 00
	Mount Gilead,	4 00	5 00	1 00	10 00
	Peter P. Smith,	2 00	2 00	1 00	5 00
	Mineral Spring,	75	8 50	75	10 00
Cumber- land,	Cape Fear Association,	4 50	69 61		74 11
	Fayetteville Female Missionary Society,	10 00	10 00	22 00	42 00
	Cape Fear Church,		10 00		10 00
Richmond, Craven,	David Thames,		10 00	20	1 20
	Cartledge Creek,	24 00			24 00
Johnson,	Newbern Church and congregation,	22 35	21 50	13 75	57 60
	Goose Creek,	10 00			10 00
	Samuel S. Biddle,	10 00			10 00
Sampson,	Smithfield Church,	10 00			10 00
	Liberty "	10 25			10 25
Montg'ery, Granville,	T. Dollar and wife,	1 75			1 75
	D. Dawson,	1 00			1 00
Montg'ery, Granville,	A. Chambers,	5 00			5 00
	Island Creek,	2 00	6 00	2 00	10 00
	Grassy Creek,	2 75	3 63	1 00	12 38
	Hester Church,	10 00	10 10		20 10
	Concord "	6 67	3 33		10 00
	Corinth "		16 00		16 00

Report on Contributions, (Continued.)

Counties.	Societies.	H. M.	F. M.	Educ.	Total.
	Brassfield "	4 00	20 00	6 00	30 00
Franklin,	Flat River Association,	21 25			21 25
	Flat Rock,	5 27	3 03	1 90	10 20
	Louisburg Church,		5 00	5 00	10 00
Person,	Allen Perry,	2 50	2 50		5 00
	Beulah Association,	10 50			10 50
	Bethel Church,	2 00	5 00		7 00
	Joseph Lewis,			10 00	10 00
Hertford,	Thomas Halliburton,	12 00			12 00
	Olive Branch,	3 00	3 00	1 00	7 00
	Meherrin Church,	12 00	7 00		19 00
Duplin,	Potecasy "	4 00	4 00		8 00
	Goshen Association,	10 00			10 00
N. Hano. Orange,	Donations from sundry persons by Rev. Wm. J. Finlay,	10 00			10 00
	Well's Chapel by R. Jacks,	4 00	50		4 50
	Antioch Church,	10 00			10 00
	Sister Russell,	1 00	1 00		2 00
	M. S.		50		50
	Robert McNabb,	10 00			10 00
	Cane Creek,	10 00		10 00	20 00
	Mount Moriah,	10 00			10 00
	Sandy Field,	10 00			10 00
	Bethel Church,	15 75	15 75		31 50
Perquimans,	Sister Wood,	5 00			5 00
Chowan,	Sister Blount,	50 00			50 00
Halifax,	Three Sisters,		1 50		1 50
Iredell,	Society Church,	5 00	4 25	1 50	10 75
Wilkes,	James Martin,	1 00	1 00	1 00	3 00
	James M. Parks,	1 00	50	50	2 00
	John Martin,	1 00	50	50	2 00
	Sabbath Collections,	17 25	17 25	17 25	51 75
	R. McNabb's Collections,	17 75	4 00		21 75
	Richard Jacks' Collections,	45 94	34 60	22 13	102 67
		569 04	371 51	156 94	1097 49

Respectfully submitted,

R. T. SANDERS, CH'N.

Contributions made by SOCIETY CHURCH, Iredell county, and published by request.

COUNTIES.	NAMES.	H. M.	F. M.	EDUC.	TOTAL.
Iredell,	David Holman,	1 "	1 "		2 "
	Ebenezer Holman,	50	50		1 "
	Martha Roby,	50			50
	Gallant Anderson,			50	50
	Samuel Smoot,			25	25
	Rachel Holman,	50	50		1 "
	Francis Fitzgerald,	50			50
	Enos Swann,			50	50
	Wilson Holman,	50	50		1 "
	Elizabeth Holman,	25	25		50
	Sabrina Holman,	25	25		50
	Nancy Swan,	25	25		50
	Paul Phifer,	50	1 "		1 50
Nancy Phifer,	25		25	50	
		\$5 00	\$4 25	\$1 50	\$10 75

Contributions made through R. Jacks, Missionary.

COUNTIES.	NAMES.	H. M.	F. M.	EDUC.	TOTAL.
Sampson,	H. Stevens,		50		50
	Mrs. B. A. Stevens,		50		50
	A. Brown,		50		50
	Thomas Dollar,	50	1 "	50	2 "
	Black Dave,		25		25
N. Hanover,	Thomas Bennett,	1 "			1 "
	Wilmington,	8 80			8 80
	E. D. Walker,	1 "			1 "
	W. Lamb,	50			50
	C. S. Garriss,		20		20
Duplin,	T. Fillyaw,		25		25
	L. Carroll,		1 "		1 "
	T. Smith,	12			12
	J. Williams,	25			25
	R. Wilkins,	25			25
	Z. Williams,	25			25
	M. Garrison,		50	25	75
	E. J. Carroll,	1 "			1 "
	J. D. Carroll,		1 "		1 "
	Ann Graham,	50			50
Wayne, Lenoir,	Beaver Dam Ch.	7 42			7 42
	T. Oliver,		50	50	1 "
	F. Wilson,		25		25
	T. C. Wilson,		25		25
	Mrs. L. M. Wilson,		10		10
	Mrs. Ann Wilson,		25		25
	W. Whitfield,	1 "	1 "	1 "	3 "
	North West Church,			88	88
	From a friend,		1 "		1 "
	T. Water,	1 "			1 "
	Rev. L. Whitfield,		5 "		5 "
	S. B. Caraway,		5 "		5 "
	Reuben Knox,	3 "	3 "	3 "	9 "
	Jas Metts,			4 "	4 "
	W. Boweak,		1 "		1 "
Pitt,	Mrs. Elizabeth Ingram,		50		50
	J. Fullford,	25			25
Craven,	R. Brown,	25			25
	S. S. Biddle,			3 "	3 "
Carteret,	Goose Creek Church,	6 30			6 30
	Beaufort,	4 "	4 "	4 "	12 "
Bladen,	Warren's M. H.,	3 "	3 "		6 "
	James Lee,	25	25		50
	S. Meredith,	50			50
Ashe,	G. Herrin,	30	30		60
	S. Anders,	50			50
	R. Jacks.	2 50	2 50		5 "
	Mrs. Priscilla Jacks,	1 "	1 "		2 "
	R. Murchison,			5 "	5 "
	A. Hough,	50	50		1 "
	J. D. Watson,	50	50		1 "
		\$45 94	\$34 60	\$22 12	\$102 69

Contributions made through R. McNabb.

COUNTIES.	NAMES.	H. M.	F. M.	EDUC.	TOTAL.
Craven,	Col. S. Biddle,	5 "			5 "
	J. Harriss,	1 "			1 "
Chatham,	P. Smith,	50			50
	R. Dowd,		3 "		3 "
Moore,	J. J. Moore,	50			50
	S. McNeil,	25			25
	A. McNeil,	25			25
	C. Shields,	50			50
	M. D. Sowell,	25			25
Randolph,	W. Reece,		1 "		1 "
	Thos. Marley,	1 "			1 "
Granville,	Susan Russell,	5 "			5 "
Orange,	Miss M. Barbée,	1 "			1 "
	Mr. ——— Booth,	1 50			1 50
	Mrs. ——— Booth,	50			50
Moore,	J. T. Philips,	50			50
		\$17 85	\$4 00		\$21 75

TREASURER'S REPORT.

A. J. Battle, Treas. to N. C. B. S. Con.	H. M.	F. M.	Educ.	Total.
To balance on hand, Nov. 6—1838,		707 73	369 45	1077 18
To cash rec'd of Mt. Pleasant Church, of Buncombe co. by bro. Stradley,			8 00	8 00
To cash received of a Lady unknown by Rev. George Fennell, N. C.	2 50	2 50		5 00
To cash rec'd of Sister Parker Edge.	2 00			2 00
To contributions to this meeting,	569 04	371 51	156 94	1097 49
	573 54	1081 74	534 39	2189 67
CONTRA.				
By cash over paid Home Mission Fund To agents and Missionaries—1838,	652 43			652 43
By cash p'd A. S. Wynne, for board of E. H. Johnson, first session, 1839,			40 00	40 00
By cash p'd J. B. White Treas. for W. F. College for tuition of E. H. Johnson first session, 1839,			27 45	27 45
By cash p'd H. Lincoln Treas. of the Board of Foreign Missions,		300 00		300 00
By interest for one year as directed by the Convention last year,		18 00		18 00
By postage on letter,		25		25
By Premium on draft,		1 50		1 50
By cash paid Saml. Wait agent for the Convention,	75 00	75 00	75 00	225 00
By cash paid R. McNabb Missionary for 201 days' service,	201 00			201 00
By cash to be paid R. Jacks Missionary for 231 days' service,	231 00			231 00
By cash to be paid G. Doughlass Mis- sionary for 30 days' service,	30 00			30 00

TREASURERS REPORT. (CONTINUED.)

By cash to be paid G. M. Thompson for Missionary service in 1835, not before accounted for,	40 00			40 00
By cash to be paid Thos. Meredith for printing minutes of 1838,	31 33	31 33	31 34	94 00
	<u>1260 76</u>	<u>426 08</u>	<u>173 79</u>	<u>1860 63</u>
Balance on hand 4th Nov. 1939, Amount over paid H. Mission Fund.	687 22	655 66	260 60	329 04

The Treasurer would remark that the committee to audit the above account, could not perform that duty owing to the early adjournment of the Convention. He has stated the account so as to embrace not only what has been paid out, but also what is to be paid out, that all the friends of the Convention may see exactly the present condition of the Funds of the Convention. He would beg leave to submit a few remarks upon the condition of our finances in addition to the above.

The Convention has been in operation about ten years, and although it has been instrumental under God, in doing much good, yet it has done less in that time than it would have done, and than it ought to have done. Our annual contributions have increased but little since the second and third years of its existence; and therefore it has been unable to extend its missionary operations. The labors of the few missionaries, who have been kept in the field, have been confined to limited sections of the state, whilst many other places strongly soliciting the supply of missionary preaching, have been necessarily neglected.— We have acted upon the principle that it is right and advantageous to the cause of religion to use money in carrying on its operations, and therefore we may reasonably suspect that those brethren and churches who are friendly to the Convention, will promptly aid in supplying it with funds, that it may accomplish a greater amount of good in the cause of benevolence than it ever yet has done. We are fully aware that a great deal has been done by our brethren and friends to sustain Wake Forest College, which no doubt has been the chief cause why more has not been done for the Convention.

But we are persuaded that if all our brethren and friends who profess to aid the Convention will adopt a proper and systematic mode of contributing to the cause of God, that they can with perfect ease to themselves, furnish a full supply of funds for all the immediate wants of the Convention and enable it to extend its operations into every section of the state. We do not know of a better plan, than that recommended by the scriptures themselves, the spirit of which we should follow if we find it inconvenient to follow the letter. "Upon the first day

of the week let every one of you lay by him in store, as God hath prospered him." We do not ask for so frequent a contribution, as once a week, but feel our objects to be worthy of at least one contribution in the year. And if each brother would only do this, and send up to the Convention his funds as God has prospered him, we doubt not but that our funds would be amply sufficient to enable us to supply every destitute place in our state with the preaching of the gospel. We should pray the Lord of the harvest to send forth more laborers into the harvest, and at the same time we should contribute freely and liberally to sustain them while laboring in the harvest. Brethren whatsoever thy hand findeth to do in this matter, do it quickly and with all thy might.

Very respectfully,

Your Brother,

A. J. BATTLE, TREA.

PROCEEDINGS

OF THE N. C. BIBLE SOCIETY AT ITS THIRD ANNUAL MEETING, AT GRASSEY CREEK M. H., GRANVILLE CO., NOV. 4TH, 1839.

The meeting of this Society was called to order by the President, Rev. T. Meredith taking the chair, and prayer being made by bro. Mason from Virginia, on motion appointed Rev. R. McNabb, M. D. Freeman and brethren T. B. Barnett and R. D. Bumpass a committee on Finance.

On motion invitation was given to Auxiliary Societies and individuals to become members of this Society.

The following is a list of its members.

Chowan Association by	} 45 95	" Emiliza Fort,	1 00
G. M. Thomson, C. W.		" Eliza Fort,;	1 "
Skinner and D. Harrell,		" A Smith,	1 "
Cape Fear Association,	} 13 25	Green Ellen,	1 "
by J. McDaniel, Wood-		R. T. Sanders,	1 "
ward, H. Sward & Jno.		M. D. Freeman,	1 "
McDaniel,		T. B. Barnett,	1 "
Cartledge Creek by A.	} 11 00	John B. White,	1 "
Dockery.		Samuel Mimms,	1 "
Jesse Jones of Lenoir,	10 "	Saml. Wait,	1 "
Benjamin Halliburton,	10 "	John S. Overby,	1 "
T. Meredith,	5 "	Haynes Sward,	1 "
A. Clements,	5 "	Wm. J. Finley,	1 "
A. J. Battle,	5 "	John Amis,	1 "
M. H. Battle,	5 "	John A. Speed,	1 "
Olive Branch, by R. D.}	} 3 "	J. J. Finch,	1 "
Bumpass,		Wm. P. Adams,	1 "
Bethel of Person, by E. L.}	} 3 "	Joseph Lewis,	1 "
Pugh,		Cash,	1 "
Rev. Amzi Jones,	2 "	E. Dodson,	50
" Jas. McDaniel,	2 "	David Justice,	50
" Robt. McNabb,	2 "	Wm. Penter,	50
Sisters A. E. McDaniel,	1 "	Isaac Winston,	50
" R. J. Freeman,	1 "	Pheby Royster,;	25
" Julia Sanders,	1 "	J. Stovall,	25
" E. S. Williams,	1 "	Wm. Stovall,	25
" A. Williams,	1 "		

\$148 59

Resolved, That this body recommend the formation of auxiliary Societies wherever convenient in this State.

On motion appointed T. MEREDITH, PRESIDENT.

WM. H. JORDAN, }
S. WAIT, } Vice Presidents.
D. S. WILLIAMS, Cor. Sec.
A. J. BATTLE, Rec. Sec.
ALFRED DOCKERY, Treas.

Wm. H Merritt, John Culpeper Sen., C. W. Skinner, Jas McDaniel, J. J. Finch, R. McNabb, M. D. Freeman, T. B. Barnett, John B. White, G. Douglass, J. P. Cook, A. Howard, G. W. Purify, Wm. M. Crenshaw, John Fooshee, C. McAllister, R. T. Sanders, and Wm. Potter the board of managers.

On motion Resolved, That the Treasurer forward to the Treasurer of the A. and F. B. S. the amount of Funds on hand.

On motion Resolved, That our next meeting be held at the same time and place of the next Convention.

On motion Resolved, That these minutes be printed with the minutes of the Convention as heretofore.

On motion adjourned: prayer by the President.

T. MEREDITH, Pres.
A. J. BATTLE, Rec. Sec.

OBJECTIONS REFUTED.

The following extract from the address of the Convention, on its formation in 1830, was ordered to be printed in connection with the present proceedings.

It will no doubt, be asked, if we have any scriptural authority for the formation of Conventions, or of any such Institutions? To this inquiry our answer is—that we have precisely the same scriptural authority for Conventions, that we have for Associations, for Colleges, for Courts of Justice, and for other similar establishments; and when those who object will shew us their scriptural warrant for the latter, it will be time enough to adduce ours, in support of the former.

It will doubtless be further objected, that the Convention is a *monied* concern. 'By money,' it will be said, 'its operations are to be sustained, and by money all its objects are to be acquired.' Indeed! And is the fact that money is essential to the successful operation of an Institution, proof of its illegality, or of its non conformity to the Scriptures? Then all Churches and Associations, and in a word, all Institutions, whether civil or religious, are illegal and unscriptural; for they are all dependent upon the application of money.

But where, pray, is the great sin of applying money to the advancement of Religion, and of the interests of the Church of Christ? They who object to this, employ money to improve their farms and their houses, to educate and accomplish their children, to sustain the various political and literary Institutions of their country, and, in instances not a few, to gratify their taste, and to minister to their pleasure. Then why not employ money for the support of Christianity—for aiding the cause of truth and morals, and for promoting the welfare of the *souls* of men? Let those, who declaim so loudly and so bitterly against the benevolent Institutions of the age, because they require the application of money, proceed to prove from the Scriptures, or from any other legitimate source, that it is unlawful, or in any way inexpedient or improper, to apply money to the support of Christianity: and when they shall have succeeded in this, their declamation will be less inconsistent, if not more conclusive.

Moreover, we should be glad to be informed, in what age of the world the interests of Religion were supported without money. It certainly was not in that of the Apostles. At that period, we will venture to affirm, money was as much in demand, was as freely given, and was as liberally and as efficiently applied to the support of Christianity, in proportion to the number and resources of the disciples, as it has been at any subsequent day. It was customary with the brethren at Jerusalem, upon becoming members of the Church, to dispose of their property, if they had any, and to lay the proceeds at the Apostles' feet, for the benefit of the whole. Acts 2. 45—4. 32-37. It is said of the Church at Antioch, that when they learned the distressed condition of their brethren in Judea, they immediately proceeded to make up a sum of money for their relief, which they transmitted by the "hands of Barnabas and Saul." Acts 11. 29. In his epistle to the Romans, the Apostle Paul urged it upon them as one of their cardinal duties, to "distribute to the necessities of the saints;" and, in the same communication, he acquainted them with the fact, that the Churches in Mace-

donia and Achaia had already made up a contribution for the poor saints at Jerusalem. Rom. 12. 13.—15. 26. In his first epistle to the Corinthians, the same Apostle laboured to sustain, and did successfully and conclusively sustain, by arguments taken from the natural relations of things, from the institutions of the Levitical Economy, and from the express and absolute appointments of the Lord Jesus himself, the just claims of every teacher of religion to an adequate maintenance for himself and his family. 1 Cor. 9. 1—15. In the same epistle, he directed the brethren to lay by them in store, habitually, on the first day of the week, an amount, proportional to the degree in which God had prospered them, in order to make up a sum for the saints at Jerusalem: and at the same time he informed them that he had made a similar request of the Churches in Gallatia. Acts, 16. 1—2. In his second letter to this Church, he resumed the same subject, and occupied two entire chapters, in setting forth the duty and the advantages of making liberal contributions, to aid in the support of those saints who needed assistance. 2 Cor. 8. 9. In his epistle to the Galatians, the same Apostle enjoined it upon the members of that Church, as a solemn duty, and as a distinguished privilege, to administer to the comfort and support of their spiritual teachers. Gal. 6. 6—10. He commended the Philippians, because they had so frequently administered to his support, and that not so much because he needed their aid, as because it shewed the cheerfulness with which they complied with their duty; and because it afforded “fruit which would abound to their account.” Phil. 4. 16—18. And to Timothy, the same Apostle gave it in charge, to see that they who faithfully “labored in word and doctrine,” were justly and adequately provided for. 1 Tim. 5. 17—18. And the Apostle John strongly commended his friend Gaius, because he had so frequently and so liberally aided the necessities of those who had gone to preach the Gospel to the heathen. 3 John, 5. 10. If these and similar other facts do not show that money was applied, and commonly and liberally applied, to the support of Christianity in the Apostles’ day, we may despair of finding conclusive evidence in any case. Let those who are so loud and so liberal, in their objections to the application of money to the support of the Gospel, consider well all these and similar cases; and then, let them say, whether or not the practice in view, is a modern innovation. Let them consider, more over, whether their present objections do not call in question, both the prudence and the integrity, of the inspired Apostles. And let them still farther consider, whether the Apostle John, were he present, would not speak of them, much as he spake of the famous Diotrephes, of whom he made memorable mention in the tenth verse of the third epistle.

It has been said, that Conventions similar to the present, are designed to beget a connexion between Church and State. This is certainly saying a great deal; and much more, we would think, than any conscientious man would permit himself to say, without the proof. But has this ever been attempted? In all that has been said on this subject, has any one ever attempted to show by a reference to the principles of these Institutions, by an appeal to facts, or by any thing else in the

form of an argument, that State Conventions are designed, or that they have the remotest tendency, to interfere with the government, either of Church or of State? Those who profess so much zeal for civil institutions, and make this a pretext for opposing schemes of benevolence, remind us of the infidels in the Apostles' day, who endeavored to alarm the fears of the civil authorities, by charging Christianity and its advocates, with a design to subvert the ruling powers of the State.

It will probably be said, as a further objection, that the education of Ministers, one of the leading objects contemplated, is exceptionable, inasmuch as it is needless, unscriptural, and contrary to the nature and demands of the Gospel. We know that all this has been asserted over and over; but has the assertion ever been made good by evidence? We may have been told of the ignorance of the Apostles; but has it ever yet been proved that the Apostles were so ignorant as they have been said to have been? We may have been reminded of the usefulness of some men who were without education; but has it ever been shown that these men would not have been more useful, had they possessed greater literary advantages? We may have been informed that "God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty;" but have we ever been referred to the facts since the age of the apostles? Have we ever been shown these mighty men of valour? have we ever been pointed to these giants of ignorance, who make such havock of the wisdom and the might of this world? We should think that if there were such men, in our day, they ought to be found somewhere; and we should think, moreover, that their marvelous deeds would soon make them manifest.

It has always been a matter of wonder to us, that men should object to knowledge in the man who ministers at the altar, when they deem it necessary in every other official station in life. Their mechanics must be men who understand their business, and are expert in the use of tools; their school-masters must be men of letters, and well qualified to teach; if they need a physician, they must have a man of science, and of professional skill; should they have a civil suit on hand, they are sure to apply to an attorney who understands the law, and who is of some eminence in his profession; but wonderful to be told! the man whom they select to minister "to them in holy things," to expound to them the mysteries of revelation, to lecture them on the lofty and intricate doctrines of morals and religion, and to whom they commit the culture and oversight of their souls, and of the souls of their children and servants, *must be a man of ignorance!*

Another thing has struck us as very remarkable in this controversy, and we are much surprised that it has never struck the opposers of education; and that is, that while uneducated men are frequently found among the advocates of a well taught ministry, those who are in the opposition are, without an exception, so far as we know, men who have been denied the advantages of education themselves. Now is it true, that uneducated men, we should rather say, that ignorant men, are, or can be proper judges in this case? Is it probable, or is it

possible, that men, who in fact know not what education is, can be competent to decide upon its advantages or its disadvantages? To tell the truth, this looks very much like the declaiming of a beggar against the use and advantage of property; and it reminds us forcibly of the owl, that quarrelled with the rays of the sun, because they hurt his eyes.

It will of course be objected, that one of the professed objects of the Convention is the support of Missions. Now, allowing this to be so, has it ever yet been shown, why and wherein the support of Missions is objectionable? That many persons loudly affirm this, is not doubted. But there is a wide difference between asserting that a practice is wrong, and showing that it is so. When men can prove that the practice and support of missions is contrary to the Scriptures, or in any way incompatible with the genius of Christianity, then there will be an end to the argument. But until that be done, all the declamation that is poured forth on the subject, must be allowed to pass for what it is worth.

But further, if the support of Missions is improper, in what, pray, does the impropriety consist? It must be either in preaching the Gospel to sinners, or in being sent to do this, or in being supported in the doing of this, by the voluntary contributions of Christian friends. Beyond this we are utterly unable to conceive of any thing, that can be made the ground of an objection of any sort, because these three particulars comprise all the acts that are involved in the operation. Now will any man be pleased to inform us which of these items forms the objectionable part? Is it preaching to sinners? Then the Apostles were to be blamed; and so is every other man who faithfully preaches the Gospel. Is it being sent to do this? Then was the conduct of Paul and Barnabas exceptionable, when they suffered themselves to be sent away by the church at Antioch; and so was that of the twelve, and of the seventy, who permitted themselves to be commissioned and sent forth by Christ himself; and so is that of every Minister who allows himself to be licensed and ordained, and sent forth by the Church of which he is a member. Is it in being supported in this by the willing contributions of the Christian community? Then the Apostles did wrong, and so does every man who suffers himself to take pay for preaching, whether it comes in the form of a charitable donation, or in that of a just recompense for value received.

It may possibly be replied here—it is not to missions, in the abstract, that we are opposed; but to the manner in which they are conducted. If this be so, we must confess that we have very much misunderstood the nature and the ground of the controversy. But if it be merely against the manner in which missions have been conducted, that men object, then why not make the distinction—why not point out the defective part of the process—why not show us another and a better way—and why endeavor to arrest the whole movement because of some supposed defect in the machinery? Let these questions be answered, and let them be answered with christian candour and simplicity.

It is to be understood however, that the Convention does not contemplate the support of Missions, in the full and appropriate extent of that term. It is known that there are some towns, and many sec-

tions of country, in this State, where, either there is no Baptist Church at all, or if a Church, no regular and effectual ministry. A wish has prevailed to some extent, and it is believed to be neither an unreasonable nor an uncharitable one, to see Baptist Churches in many places where they are not; and to see all under the superintendence of a faithful and successful ministry. It is a plain case, that where there is no church, there adequate resources for the immediate support of the Gospel, cannot be expected. And it is equally plain, that the insufficiency of a very large proportion of organized Churches in the State is nearly, if not quite as great. It is the grand object of the Convention to supply these deficiencies. And, in order to effect this, it contemplates securing the services of such persons as Providence may raise up amongst us, or send to us from other quarters, furnishing them with a competent education, should they need it, and stationing them in the most eligible situations, and supporting them there, either in part or in whole, as circumstances shall require, until an adequate compensation can be procured from the respective fields of their labor. From this statement it is manifest, that, although the object is strictly of a missionary nature, yet it differs from Missions in general in this, that it is literally a home concern; it is a State enterprise, in which the welfare and reputation of the Denomination are involved, and in which many individuals are personally and deeply interested.

It will probably be asked here—does not the Convention contemplate a connexion of some sort with the Baptist General Convention of the United States? and will not this necessarily lead to the support of Foreign Missions? The facts of the case, so far as this question is involved, are briefly these. There are many persons in this State, who have been long desirous of contributing something to the important objects of that Institution. In concerting the plan of the present Convention, it was deemed expedient to make some provision for the liberality of persons of this description. This was accordingly done, as may be learned from the Constitution, by proposing to keep a distinct fund for the purpose, and to pay into the Treasury of the General Convention those monies, and *those only*, that should be contributed for that special purpose. This explanation is made, not for the purpose of eluding any portion of the hostility, which is usually waged against Foreign Missions,—for all Missions are substantially the same—but for the purpose of having it distinctly seen, that the primary object of the Convention, at present, is to repair the waste places of our own State.

There is but one more objection of which we can now conceive, which merits attention, and that is one which has often been made to similar institutions, and which will no doubt be brought against this, namely, that it is a pecuniary scheme, got up for the purpose of gulling the simple, and filling the pockets of its projectors and abettors. To this, it is sufficient to reply, that, as the projectors and supporters of this Institution are men, whose moral standing has never yet been called in question, it will be time enough to impeach their motives, when the facts showing their guilt can be produced; and it will be time enough for them to proceed to their vindication, when the charge shall

be brought by responsible persons, and attended by at least the semblance of truth. This much, however, may be added, that it has been long proverbial, that they, who have the least confidence in their own integrity, are the most liable to suspect that of others. And it may be further stated, that in order that every pretext for demur may be done away, and that the punctual application of all funds contributed may be clearly and fully demonstrated, an annual report of all collections and disbursements shall be regularly published.

Now, brethren, having explained the nature and objects of the institution, considered the objections most liable to be urged against it, &c. &c. we proceed to address you in more direct and explicit terms.

We first speak to those who oppose us. Brethren, you who are averse to State Conventions, and to Missions, and to Education Societies, and who have carried your hostility so far as even to threaten with excommunication, those of your Church members, who dare to think and act differently from yourselves in these matters, we wish it distinctly understood, that we have no *quarrel* with you. We neither dislike nor envy you, nor yet do we *fear* you. We regard you as Christians, as Baptists, and as Brethren; but we consider you sadly mistaken, and we sincerely regret the loss of your services in the important and interesting work before us. When we earnestly plead our arguments in favor of what we do, and patiently consider the objections which you urge against us, we do this, not for the purpose of justifying ourselves, nor yet for the purpose of justifying the cause which we advocate, but for the sole purpose of correcting your mistake, of reclaiming you from error, and of enlisting your services in the cause of the Redeemer. And we desire you further to understand, that we shall go on with our undertaking, whether you aid us or oppose us. You may misrepresent our intentions, if you choose, but you cannot prevent the accomplishment of our plans. The improvement of the Ministry, and of the Churches of the Baptist Denomination in North Carolina, will be effected, and by the means proposed, either sooner or later. And it now remains for you to say, whether you will take a part in this important and honourable work, or not; whether you will spend your life in extending the knowledge of the Gospel, or in opposing the endeavours of those who do; and whether you will put it into the power of your posterity, perhaps yet unborn, to honour you as their benefactors, or to reproach you as the authors of their privations and misfortunes. We would respectfully offer it as our opinion, that you would do wisely to consider this matter well. See if you can get the *proof*, that the measures which you oppose, are incompatible with the Gospel, and with the spirit of the Christian dispensation; reflect upon the improbability, that nine-tenths of the most enlightened and pious of the Christian community, should be mistaken on this subject; and remind yourselves of the singular responsibility of those who attempt to impede, even from conscientious motives, the spread of the Gospel, the elevation of the Churches, or the efficiency of the Ministry. And should you, after all, consider yourselves scrupulously bound to *oppose* us, do it decently; do it gentlemanly; and do it with that dignified meekness which becomes Christians, faithfully contending against what they believe to be error.— But do not, as you respect the sanctity of the Gospel, as you revere the dignity of the Christian Church, and as you honour the name of Baptists, do not permit yourselves to indulge in that low and scurrilous abuse, and to shew forth that violent, vindictive, and intolerant temper, which have been but too manifest among some Baptists of this State.

